IMPRINTED AT
London in Fletestreete
by Tho. Powell.

IMPRINTED AT
London in Fletestreete
by Tho. Powell.

THE TABLE OF CEBES THE PHILOSOPHER.

How one maye take profite of his ennemies, translated oute of Plutarche.

A treatyse perswading a man pacientlye to suffer the death of his freende.

(*.*)

The Printer to the reader.

THis table of Cebes, shewing how mortall creatures, blinded by Ignoraunce, wander in this worlde, and can not atteyne to very Felicitee, for that they be myssed by false opinions, and wrong weenynges: was translated out of latine into englisch by syr Frances Poyngz, at the request of his brother sir Antiony Poyngz, which translacion is worthy of high commendacion. And if any faute be therein. I knowe well, it is mistakinge, for my copie was somewhat combrouse, what for the enterlining and yll writing.

The

The table of Cebes.

IT chaunced vs to walke in the Temple of Saturne, where among many other gyftes and oblacions, that we sawe, a Table was hanged vp, for an offring. In the whiche was a picture very strange, conteining in it certaine fables and stories. The which we could neyther coniecte whereof they were, nor of what tyme they were. For that that was peynted, nother semed to vs to be a citie, nor a fortresse, but there was in it one great circle or cō-

paſſe, conteining within it two other circles, the one moze, and the other leſſe. There was alſo a gate in the firſte circle, and in the gate there ſeemed to vs a great compaigny to ſtand: And within the cloſure there appeared a multitude of women. In the entring of the firſte poarche and circuite there ſtode an olde man, whiche ſeemed as though he commaunded ſomewhat to the company, that entred in.

A fatherly man ſtandynge by vs, and ſeyng vs muſe & doubt of this picture long time amõg our ſelues, ſaied vnto vs: You ſtraungers, bee not aſhamed, though ye doubt what this picture is. Foz there be many, that dwell in this citie, that wot full

litel what the inuencion of this Table betokeneth. For, for to saye trouth, none of this Cytee offered it, but a certaine straunger in time paste came hither, a wise man and a noble Philosopher, folowing bothe in woorde and deede the life of Pythagoras and Parmenides: who did builde this temple in the honor of Saturne, and also did offer vp to the same this picture. Did you euer, sayed I, knowe that same man by syghte? Yea, sayed he, and had him longe tyme in great reuerence. For all be it he was but younge, yet did he debate, and dispute, mani thinges cunningly. And I haue heard him talking often of the inuencio of this picture. For goddis

take than, quoth I, excepte ye haue some other great busines, declare it vnto vs. For we greatly couet to know, what this table signifieth. With good wyll freendes, quoth he, but ye muste vnderstand, that the declaracion of it is perillous. Howe so quoth I? For, quod he, yf ye attentikly herken and vnderstand that that is said, ye shal be both wyse and happie. If ye do not, ye shall be made bothe vnwyse, vnhappye, heauy and rude, and leade all your life after miserably. For this tale is like the riddel of Spinx, that she purposed to folke: the whiche yf any body vnderstode, he was safe, yf he vnderstode it not, he was slayne of Spinx. The same maner is

in

in this tale. For folie is to mē a Spinx. And she also purposeth to folke, what is good, what is yll, what is not good, what is not yll in this lyfe. These thinges except a man vnderstand, he is slayne of folye: But not vtterly, as he that is deuoured of Spinx, but a lyttell and a lyttle in al the whole life is consumed lyke as they that be delyuered continually to be tourmented. But yf a man vnderstand these thinges contrarywyse, folye is lost, the man is saued and made blisfull and happy al his life after. Wherfore attend ye diligētly and myshere me not. O good lord, into what a gredye delyre haste thou brought vs, yf those thinges be as thou sayest? And

I quoth he) enſure you they be ſo. Well thou ſhalt not preuent vs in telling: For we wyll herken diligently, ſeyng the penaltie is ſuche.

He toke then a rod, and poincted to the picture. Se you not, quoth he, this circuite. We ſee it. This ye muſt firſt know, that this place is called life: And the great company, that ſtandeth before the dooze, be thoſe that ſhall enter into lyfe. The olde man, that ſtandeth aboue, hauing in his one hande a paper, and with the other, as it were ſhewinge ſomewhat, is called Genius. He commaundeth the entrers, what they muſte dooe, if they wyll be kepte ſafe in the lyfe. What way doeth he bidde

them

them go, and how, q I: Seest thou not (quoth he) hard by the gate, a certaine seate, set in the place, where the greate compa= ny entreth: in the whiche there sitteth a woman goodly of ma= ners, with a faire luryng coun= tinaunce, and hauing in hir hād a cuppe: I see hir, but what is she, quoth I: She is called Dis ceite, quoth he, mysleader of all folke. Than what dooeth she: She cōpelleth them, that come into the life to drinke as muche of hir cuppe as she can. What drinke: It is, quoth he, errour and ignorraunce. What than: When they haue dronche that drinke thei enter into lyfe. whe= ther than do all folke drinke er= ror or no: All drinke (quoth he)

but some more, some lesse. Furthermore, seest thou not within the gate a great sort of women, hauing diuers horrible tatches? I see them. Those be called opinions, desyres, and lustes. As soone as the company entereth, those leape foorthe and embrace euery one of theim, and afterward conuey them away. Whither do they bring them? Some bring theim, quoth he, to sauegarde, and some to destruccion by deceit. O marueilous god, what a strãge drink tellest thou of. But al these forsaid women, quoth he, do promise, as though they would leade the entrers to the best things, and also to a life happie, profitable, and commodious: the entrers then through

the

the Ignorance and Errour, that thei drynke by Deceite, can not fynde, whiche is the trewe way in the life, but wander vnaduisedly: as thou seest theim that came in fyrste, the whyche seme to wãder thither, as those women poinct them. I see that, quoth I, but that woman, what is she, the whiche seemeth as it were one blind and madde: and standeth vpon a rounde stone? She is called, quod he, fortune she is not onely blinde, but also madde and deafe. What doeth she? She walketh euery where, quoth he, and from some she taketh richesse: to some other she geueth: and from them by and by she taketh agayne that, that she gaue them before, and delyuereth

uereth it to some other, bothe without cause, without aduisement, & inconstantly. And therfore that token declareth well hir nature. what token is that, quoth I, that she standeth vpon a round stone? what betokeneth that? Marie that hir gyftes be bothe vncertaine and vnstable. Wherfore they that truste vnto hir, suffer sharpe and greuouse troubles. But what meaneth the greate companie that stande about hir, and what be thei called? Certainli thei be called folk without iudgement or consideracion. For euery one of theim dooeth aske those thinges, that be bothe transitorie and vanysshing. Wherefore than doe they not looke all alike, but some of them

them do seme to reioyce, & some of them be sorowfull, heuy, and castyng abroade their handes: Those which seme (quoth he) to reioyce and laughe, be of them, the whiche haue receiued somewhat of Fortune, and those cal hir good Fortune: But those whiche seeme to weepe and cast out their handes, bee of theim, from whom she hath takē that the which she gaue them before: And those call hir yll Fortune. What thinges bee those than, the which she geueth theim, seeyng that the receiuours reioice so muche in receiuing of theim, and the leasers dooe so muche droupe & mourne for the losse of theim: Those thinges (quoth he) the whiche many folkes call

goodes

goodes. Ye but whiche be they? Richesse, quoth he, and glorye, and nobilitee, and childzen, and lordship, and kyngdomes, and other suche lyke. Why be not those thynges good in deede? As of that (quoth he) we shall dispute an other tyme: but now let vs goo forthe with this tale. Be it so.

¶ Se ye not then, after ye haue passed this gate, another higher compace, and women standing without the same circuite appointed lyke harlottes? Ye verape well. The one of those is called Incontinence, an other Riot, an other Couetyse, an other Flattery. Why dooe they than stande here? They awaite duely vpon theim, the whiche haue

haue receiued any thing of Fortune. What than? Than they skippe forth and imbrace them, and flatter, and praye theim to abyde with theim, seynge, that they so doyng shall haue a pleasaunt lyfe without any labour, griefe or trouble. Than yf any of theim be perswaded by those women to enter into pleasure, so longe as that conuersacion tickleth and delyteth hym, so longe he shall thincke it sweete, but afterwarde it is not so. For as soone as he calleth him selfe home, he shal well perceiue, that he hath not eaten pleasure, but that he hathe been by pleasure bothe eaten and wronged. For when he hath consumed all that Fortune gaue hym, he is com-

pel-

pelled to be those womēs slaue, and to suffer al thinges, and to be filthy, and for their sakes to leaue none vngracio⁹ dede vndoen: As to take mens goodes from theim, to committe sacrilege, to forsweare and periure them selfe, to betraye, to robbe and roue, and to dooe all other suche lyke myscheuous deedes: But whan all thinges doe faile theim, than are they delyuered to peyne and tourment. What peyne and torment is that? Seest thou not behinde yonder women (quoth he) as it were a lyttell mouthe of a caue, and a certaine straict and darke place: and also there semeth to be womē foule and sluttish, and their clothes all beudy, ragged, and

begs-

beggerly: I see it well. Of these (q he) she that hath the whyppe in hir hande, is called Punish-ment: She that hath hir heade betwene hir knees, is Heuines: she that plucketh hir own heare is Sorow. But what mischappen, leane, and naked felowe is he, that standeth by theim: and also an other fowle and leane woman lyke vnto hym? The man is called (quoth he) Wai-lyng, and she his sister is called Sluggishnesse, or lacke of cou-rage. And so to those persons he is delyuered, and with theim he liueth in continuall torment. Than againe from hence he is throwen into an other house of euyl happe: and there he passeth forthe the reste of his lyfe in all

misery and wretchednes, except Repentance come to hym from Fortune. Why, what shall she doo? Marie if Repentaunce come to hym, she deliuereth him from all euils: and imprynteth in hym, an other opinion and desyre, that should leade him to true learning, and also to that, the whiche is called the vntrue learning. Than what is doen more? If he receyue (quoth he) the opinion, the whiche guideth him to true lerning, by that he is purged: and made safe and blessed, and shall be happye all his life after, except he be again decеyued by false opinion. O good lord, what an other great peryll is this? But what maner of thing, quod I, is the vntrue

true learning? Seest thou not yonder other Compasse? Very well, quoth I. Also without the circuite aboute the entre, there standeth a woman, the whiche seemeth to be verye nette, and pure, and to be well manered. I see hir verie well. Hir (quoth he) many fooliſhe folke call lerning, but ſhee is none other in deede, than vntrue learnynge. And whan thei, that are wholly made ſafe, wyll aduance themſelfe to true lerning, they come hyther firſt. Is there than none other waie but this, to come to true learnynge? Yes, quoth he, But thoſe folkes within the circuite that go downward, what be they? Thoſe be, quoth he, the louers of vntrue learning, men

deceiued, and wening that they be very familiare with true lerning . What bee they called? Some poetes, quoth he, some oratours, some Logicians, some Musicians, some Arithmetricians, some Geometricians, some Astronomers, some of Epicures secte, some of the Peripatetike secte, some of the secte Critike, and all other suche lyke. The women, the whiche seeme to renne aboute, lyke to those we sawe fyrste, amonge whome thou didst saye, there was Incontinence, and other with thē, what be they? The selfe same, quoth he. Why come they in hither than? yea by Jupiter euen hither: but that is seldome, and not as they doe in the firste com-

compaſſe. And what, bee not thoſe opinions lykewyſe? Yes, quod he. Moreouer ther remaineth in theſe folke the draughte that they dranke of Deceit both Ignorance, and with hir alſo foolischneſſe: And they ſhall neuer be deliuered of opinion, nor of other malyce, tyll ſuche time as they haue forgotten the vntrue learning, and bee entered into the true waye, and drincke there a pourgeyng vertue, and caſte awaye all the euylles they had before, both opinions, Ignorance, and all other vngraciouſneſſe. Than vnder this facion thei ſhalbe made whole. But theſe, the whiche remayne ſtyll with falſe learnig, ſhal neuer be quitte of their naughtineſſe: nor

thei shal neuer be without some euil, for these studies sake. But which is this way, that leadeth a man to true learning? Seest thou, quoth he, yonder aboue, a place, in the whiche no bodye dwelleth, but it semeth to be deserte? I see it. Moreouer there is a lyttle gate, and a waye before the gate, the whiche is not very muche haunted, very fewe folke vse it, for because it seemeth harde to climme to it: and it is bothe roughe and stony? I see it very well, quoth I. There appereth also a littel highe hyll, and the ascendinge vp is veraie straict, and hath deepe pitchinges here and there, where one maye lightly fal down hedling. I see it. This is the way, quoth he,

he, that leadeth vnto true learninge: and truely to looke to, it seemeth an vneasy waye. Seest thou not also aboue aboute the hyll top a great high stone, very stiepe vp on euery syde? I see it, quoth I. Seest thou also two goodly women standinge vpon the stone with good proporcion of body, and how thei put forth their handes redy and gladly? I see them, but howe, quoth I, be thei called? The one, quod he is called Continence, the other Sufferaunce, they bee systers. Why put they out their handes so gladly? They doe, quoth he, exhorte the commers towarde that place to truste, and not to feare, tellyng theim they muste take a littell pacience and suffer

a lyttell whyle moze, and than they ſhall come into the good waye. Tell me this, whan they come to the ſtone, howe get they vp thercon, foz I ſee no waye, that bzingeth theim vp? These women come downe from the ſtiepe cliffes, and dzawe theim vp: and there they bydde them reſt: and within a whyle after they geue theim ſtrength, cou-rage, and boldeneſſe: and they pzomiſe to ſtablish them in true learnynge: and they ſhewe them the waye, howe fayzs, playne, and paſſable it is, and pure and cleane from all lettes oz ſtop-pes, as thou ſeeſt. They ſhewe theim in deede. Seeſt thou not alſo, quoth he, befoze this ſame woodde a certayne place, the

whiche semeth to be very fayre, somewhat like a meddowe, and shining with muche lighte and brightnesse: Very well. Dooest thou also take heede in the middes of the meddow of an other compasse, and an other gate: It is so, but what is this place called: The habitacion of blessed folke (quoth he.) For here dwell all vertues and felicitee. It must needes than be a fayre place, quoth I. Than thou seest at the gate a certayne woman, the whiche is verye fayre, and of a constant face and behaueour, in hir middel and lusti age, and hauynge hir apparell and garmentes symple: She standeth not vpon a rounde stoane, but on a square, surely set and

fixed: and with hir there be two other, thei seme to be hir doughters: It appereth so. Of these, the myddlemoste is Learning, the other trouth, the other perswasion. But why standeth this woman vpon a square stoane: It is a token, quoth he, that the way, that leadeth folke to hir, is to theim bothe fyxme and sure: and the gifte of those thynges, that she geueth, is to the receiuours sure and stable. And what thinges be they, that she geueth: Boldnes and Assurednes without feare, quoth he. what be thei: Knowlage, quoth he, to suffer nothing greuously in this lyfe. By God, quoth I, these bee goodly gyftes: But why stādeth she so without the

compaſſe: To the intent, quoth he, ſhe may heale thoſe, the whiche come thyther, and maketh theim to drincke a pourgacion. Whan they be pourged, from thence ſhe bringeth theim into the vertues. How is this, quoth I: I vnderſtād it not well yet. But thou ſhalt vnderſtande it, quoth he. In lykewyſe as yf a man, the whiche is verye ſicke, cōmeth to a phiſicion, the phiſicion doth firſt by purgacion expell all thoſe thinges, that cauſed the ſickneſ: And ſo after reſtoreth the pacient to his recouery and helth again. If the pacient do not obey to thoſe thinges, the which the phiſicion cōmaundeth he ſhould, not without a cauſe he is caſte vp of the phy-

phylicion, and vndooen by the ſyckeneſſe. This I vnderſtande (quoth I.) Euen in the ſame maner, quoth he, it is, whan a man commeth to Learning, ſhe cureth him, and maketh him drinke hir vertue, firſt to purge him, and to caſte awaye all the euils, the whiche he had, whan he came to hir. What be thoſe? Ignorance and Errour, the whiche he drancke of Deceyte, and pryde alſo and arrogance, concupiſcence, intemperaunce, furie, couetouſneſſe, and all other, with whiche he was repleniſhed in the firſt cõpaſſe. Then when he is pourged, whyther doeth ſhe ſende him? In (quoth he) to knowlage, and to other vertues. To what vertues?

Dooeſt

Dooest thou not see(quoth he) within the gate, a companye of women, the whiche seeme to be of good disposition and wel ordred, hauing their apparell not gaie, but symple, nor thei be not so trymme, nor so pickedly attired, as the other be: I see theim (quoth I) but what be thei called: The first(quoth he)is called knowlage, the other be hyr systers, Strength of minde, Iustice, Goodnesse, Temperance, Sobernesse, Liberalitee, Continence, and Mekenesse. O these be maruelous goodly, quoth I, In howe greate an hope be we nowe: yea yf ye vnderstande, quoth he, and wyll roote in you by practyse those thynges, the whiche you heare, we shall assaie

as

as diligently as we can, quoth I. Than you shall bee safe, quoth he.

Whan these women haue receyued one, whyther doo they bringe him? To theyr mother, quoth he. Who is shee? Felicitee, quoth he. Who is that? Thou seest the waye, that goeth vp to that highe place, the whiche is the toppe of all the other compasses. I see it. There is also in the porche a womā of a good grace and fauor, and sytteth in an highe throne, dressed gentill womanlyke, and not to trymme, coroned with a veraie faire and flourishing garland? She semeth to be so. The same is Felicitee, quoth he. Whan one commeth thither, what doth he

he there? Felicitee, quoth he, with hir power crowneth hym, and so doe all the other vertues lykewise, as a man the whyche hath ouercome marueilouse great battailes. What battayles hath he ouercome, quoth I? Very great, quoth he, and great wilde beastes, the whiche afore did deuoure and vexe hym, and made him their slaue, all these hath he ouercome, and expelled from him: and now he is lorde ouer him selfe. Wherfore now they serue him: as he dyd them before. I would gladly know, whiche be those wylde beastes thou speakest of? First, quoth he, Ignorannce and Decepte, doe not these seme to the wylde beastes? ye and very yll wylde

beastes

beastes (quoth I.) Secondely, Sorowe, wailing, Couetousenesse, Intemperance, and all other mischiefe: all those he doeth now rule, and is not gouerned nor commaunded by theim, as he was before. Oh (quoth I) these bee goodly actes and deedes, and a victorie moste goodly: but tell me this, what is the power & vertue of the corone, with the whiche shee coroneth him? It is, ponge man, a vertue and a might, that maketh a man welfull. For he that is coroned with this power and vertue, is made therby happy and welfull, and hath not the truste nor hope of his felicitie in other thynges, than in hym selfe. O what a goodly victorye tellest thou

thou. But whan he is cozoned, what weth he, oz whither goeth he? The vertues take hym, and leade hym thyther, whence he came befoze, and shew hym how euyll and how wzetchedly they liue, the whiche dwell stil there, and in what great daunger and peryll they liue, and howe they erre and wander, and are ledde, as it were by their ennemies: Some by Intemperance, some by Pzyde, some by Couetousenesse, some by Vaynglozie, and some by other euylles, from the whiche myschiefes, to whom they were bounde, they can not vnlose theim selfe, to come hyther to be made whole: but liue in trouble all their lyfe: This they suffre, because thei can not

kind the way, that would bring them hyther. For they haue forgotten that that was commanded them by Genius.

We seemeth thou saiest trouth, but yet in this I doubt againe. Why dooe the vertues shewe hym the place, from whence he came firste? He dyd not thoroughly knowe (quoth he) nor vnderstode anye of those thinges, that were there, but he was in doubte. And thoroughe ignorraunce and Errour, that he dranke, he esteemed those thinges, to be good, which were not good: and those thinges, to be euyll, whiche be not euyll: And therfore he him selfe liued naughtily, as the other doe, that there dwell and abide. Now he hath

attey

atteined knowlage of all profi-
table thinges, he him self liueth
well, and doeth beholde other,
the whiche lyue euyll. Whan
he hathe looked ouer all, what
dooeth he, or whither goeth he?
Whither so euer he wyl (quoth
he.) For euery where he is in
suertee, as he that dwelleth in
the denne of Corycus. And whi-
ther so euer he goeth, in al thin-
ges he shall lyue well, with all
suertee. And euery bodye shall
receiue him gladly, as the sicke
folkes dooe the phisicion. But
doth not he yet feare those wo-
men, the whiche thou dyddest
call beastes, lest he shoulde suf-
fer somewhat of theim? No-
thing at all. He nothynge shall
be troubled with Sorowe, nor

with Heauinesse, nor with Intemperance, nor with Couetise, nor with Pouertee, nor with any other euyll. For he shall be lord ouer them all: and be safe from all those thynges, the whiche before dyd hurte or trouble hym, as they be, that are bitten with a serpent called Vipera. For without doubt wylde beastes, the whiche hurte all other folke to the death, will not hurt nor trouble thym, for because they haue by this bityng a remedie to resist al other: So in lyke wyse nothyng troubleth this man, because he hath a remedie present. Me seemeth thou saiest verie well: but yet tell me this, what be they, the whiche seeme to come yonder from the hyll

hyll: Of the which thoſe that be crouned, ſeeme to reioyce and be merie: and thoſe that be vncrouned, as it were men in diſpaire, ſeme to knoke their heades and legges: they are alſo withholden by certaine women. Thoſe that be crouned be thei, the whiche are made ſafe by learnyng, and they reioyce, that they haue atteyned hir: But thoſe that be vncrouned are they, whiche becauſe they did diſpayre came awaie from lernyng, made thers by eupll and wretched. but yet thoſe whithout feare wente to Sufferaunce, and thence tourned backe again, and erred, and myſſed the waie. But the women that folowe after theim, what be they: Hexineſſe, quoth

he, and Sorowes, and Vexacions, and Shames, and Ignorãcies. And it be, as thou saist, all the euilles in the worlde folowe theim. It is true by Jupiter (quoth he) that they folowe theim. Whan these folke are come againe to the firste compasse, to Luste and Incontinence, they do not accuse them selfe, but streight they speake euyll bothe of Learning, and also of them that goe to hir: sayynge, that those are wretched, myserable, and vnhappye, the whiche leauing the life that thei haue, dooe liue euyll, and haue not the fruicion nor vse of those good thynges, that they haue. What doe they call good thinges? Riot and Intemperaunce

to

to speake shortely. For, for to eate and drincke lyke beastes, they esteme to be the fruicion of the best thinges in this worlde. But the other women, the whiche go thither mery and laughyng, what be they called? Opinions (quoth he) the whiche after they haue brought folke to Lerning, and that they be gone in to the vertues, they goe their wayes to fetche other, and to shewe, that those are made happie and wealfull, the which they brought before. But dooe not, quoth I, those opinions come in to the vertues? No (quoth he.) For Opinion may not come in to knowlage: but Opinions deliuer theim that come vnto Learninge. And whan Learning

nyng hath once receiued theim, then do these opinions go backe againe to fetche other, lyke as shippes that are dyscharged of their fraught go again and are fylled with other stuffe. These thynges me seemeth (quoth I) thou hast very well expouned: but yet thou haste not declared vnto vs, what Genius doth commaund thentrers into lyfe to do. To truste well and haue good courage (quoth he) and therfore haue ye good corage. For I wil expoune all, and leaue nothyng. Thou sayest well (quoth I.)

¶ Then he put forth his hande again. Ye see (quoth he) the woman, whiche semeth to be blind, and to stande vpon a rounde stone: The whiche I tolde you

euen

euen now, is called Fortune? We see hir. Genius commandeth, quoth he, that folke shuld not trust this woman, nor beleue that any thyng, that a body doth receiue of hir, is either fyrme and stable, or maie haue and kepe sure and safely: nor to esteme it as his owne. For nothyng can lette hir to take away those thynges againe, and to delyuer theim to some other body: And she is wont often so to doe. And for this cause Genius dooeth commaunde, that hir giftes shoulde be littell sette by: And nother to reioice, whan she geueth theim: nor to be sory, when she taketh them away: and nother to displeyse nor to pleyse hir. For she dooeth no-

thinge by reason, but all thinges rashely withoute aduysemente, and as it happeneth, as I haue tolde you before. For these consyderacions he commaundeth that folke shold not esteme, nor haue in admiracion that, the whiche she doeth. Nor to be lyke the euil marchauntes bankers. For they, whan they haue receiued money of a man, doue reioyce, and thincke it is their owne: but whan it is asked theim againe, thei are mysscontent, and thinke they be euil handled, and doue not remember, that they did receyue, that that was truste in their handes, for this intent, that whan so euer the owner lyste, there shoulde bee none obstacle, but

that

that he myghte take it away a=
gaine. Under suche maner Ge=
nius commandeth folke not to
be affectionate to foztunes gyk=
tes, and to remember, that she
hathe suche a nature to take a=
waye and to transferre those
thinges she gaue, and by and by
again to geue manifolde thyn=
ges. Sometyme also she dooeth
not only take away those thin=
ges shee gaue alone, but also
those thinges that were had be=
foze. Therefoze Genius com=
mandeth to take of those thin=
ges she geueth, and he that hath
them to goe his waye shortly to
the ferme and sure gifte. What
gyfte is that, (quoth I.) The
gyfte that folke take of Lear=
nynge, yf they bee made whole

there

thers. Yea and what is that? The true knowlage (quoth he) of profitable thynges, bothe a sure, and a stable, and an immutable gefte: Moreouer he commaundeth to flee faste to warde this knowlage. And whan they come to those women, the whiche as I saied before, are called Incontinence and pleasure, he commaundeth them not to truste those women in any wyse, nor to tarie till thei come to vntrue Learnyng: There he commandeth theim to tarie a whyle and abyde, and to take what soeuer they wyll of hir, as a helpe or ayde to a further iourneie. Than from thence to goe anon to True Learnyng. These bee the thynges, that Genius commaun-

maundeth. Who so euer beſyde theſe thynges, either dooeth any thyng, or miſheareth anye thyng, dooeth naught lyke him ſelfe periſhe naughtily.

¶ So now freendes the ſtorie, that is in the table, is ſuche as I haue tolde you. Yet if ye lyſt to inquire of any of theſe thynges particularly, without diſdeigne I ſhall tell it to you.

Thou ſaieſt well, quoth I. But what weth Genius commaund theim to take of vntrue Learnyng? Thoſe thynges that are wooꝛthie & meete to be vſed and occupied. What be thoſe? Letters (quoth he) and other ſciences, the whiche, Plato ſaieth, are to yonge folke in ſteede of a Wꝛydle, to reine them from turnyng

nynge to other thynges. But whether it is necessary for a bodie, if he wyl goe to true Learning, to take those thynges or no: Necessitee truly, quoth he, there is none. Yet neuertheleſſe they be profitable, but to make folke the better, therto can they nothyng helpe. Thou sayeſte than, that theſe thinges be not ſo profitable, that by them men maye be made better, for without theim a body maye come to goodneſſe: Yet neuertheleſſe they bee not vnprofytable. If I haue perceyued you well, ye meane this, that withoute the knowlage of thoſe liberall ſciences, men maye atteyne to vertue and goodnes: in like maner as we may vnderſtande a thing

ſpo-

spoken in a strange language, without the knowlage of that same tongue, by a spokesman, that can interprete it vnto vs. Yet neuertheleſſe, it were not vnprofitable for vs, to vnderstande our self the language, in the whiche it was fyrſte spoken in. Haue not men learned in theſe ſciences, preheminence to be better than other men? How can they excell or haue prehemi=nence, whan men may see them deceiued in the opinion of good and euyll, as other folke bee: and also bounde and tangled with all vngraciouſneſſe? For knowlage of letters, nor vnder standing of other ſciences, doe nothynge let, but that a bodye maye be also dronche, intempe=

rate

rate, couetouſe, vniuſte, a tray-
tour, and fynallie a foole. For-
ſoth a man maie ſee many ſuch.
Than how (quoth he) haue thei
preheminence, by reſon of thoſe
ſciences, to be made the better
men? it ſeemeth not by this rea-
ſon. But what (quoth I) is the
cauſe? Becauſe (quoth he) they
dwell ſtyll in the ſeconde Com-
paſſe, as it were men approa-
chyng toward true Learnyng.
And what helpeth that (q I,)
when we maie ſee many times,
they come out of the firſt com-
paſſe from Incontinence and o-
ther vngraciouſnes, to the third
compaſſe, to true Learnyng, the
whiche dooe paſſe by theſe lear-
ned men. And howe can men
learned onely in theſe lyberall

sciences excell other, whan they be moze obstinate, and moze vnable to bee taught, than other folke be? Howe is that (quoth I? Foz (quoth he) in the seconde compasse that thyng that they knowe not, they doe feigne theim selfe to knowe. If there were none other thing but this, as long as they haue this opinion, they must needes be vnable to be steered to come to true Learnyng. Mozeouer, seest thou not an other thyng, that the opinions out of the firste compasse, come also into them? Wherfoze these be no whit better, than those of the first compasse: excepte they dooe repent, and be persuaded that thei haue not the true knowlage, but the

vntrue Lerning, by whom they be deceyued. And thincke, that as long as they remayne in the contrary opinion, that they can neuer be made safe and whole. Nor you nother frendes, except you so doe, and that these sayinges remain stedfastly in your remembraunce, tyll suche tyme as ye haue ingendred in you by practyse, an habite or custome. Wherefore, ye muste consyder these saiynges continually, and not by startes, and thinke all other thinges pertaine nothinge to your purpose. If ye dooe not so, of these thinges, that ye haue nowe harde, ye shall haue no profitte. We shall dooe, as ye teache vs: But expounde this vnto vs. Why be not those thinges

thinges, the whiche folke dooe receyue of Fortune, good thinges: as to liue, to be whole, to be riche, to haue glorye, to haue childzen, to conquere and ouercome, and all other thinges like these: Or agayne, why be not their contraryes euyll: For thy saiyng seemeth to vs incredible, and very farre from oure opinion. Come of than (quoth he) and endeuoure youre selfe to aunswere as ye thinke beste, to those thinges, the whiche I shall aske you. That shall I doe (quoth I.) Than (quoth he) yf a body liue euil, is it good to him to lyue: I thincke no, but rather euyl (quoth I.) For how (sy he) can it be good to lyue, whan it is to the lyuer euyll:

Certainely (quoth I) to theim, the which liue nought, me thinketh life is an euyll thinge: but to theim, the whiche liue well, lyfe is a good thinge. Than (quoth he) thou sayest, that lyfe is bothe a good thinge, and an euyll. Ye truely. Speake not so incrediblie and so far oute of the waye: For it is impossible, one thing to be bothe good and euyl. For so the self same thinge should be bothe profitable and noysome. And one selfe thynge alwayes to be worthye to be elected, and at the same one time also to bee eschewed: me thinketh this farre from reason. But howe foloweth it, that though that euil be in him that lyueth euyll, that therefore lyfe

selfe

selfe should be an euyll thynge. But (quoth he) it is not all one, to liue, and to liue euyll. Dothe it not seeme also so to the? Yes. For I dooe not thincke theim bothe one. Then life selfe (quoth he) is not an euil thinge: for if it were an euil thing, then thei, the which do liue wel, had in thē an euil thing. For they haue in thē life, the which wer an euil thig. Me semeth ye say trouth: for because that life hapneth to both, as well to the liuers well, as to the liuers euil. Therfore life cānother be a good thing, nor an euyll. No more than cuttynge or sering is in them, whiche are diseased, eyther a sicke thing or a whole. Consyder than this, whether had ye leauer to liue e=

will, or to die well and nobully: I had rather (quoth I) to dye well. Than, to dye it is none euyll thing, seeyng that manye times death is rather to be chosen than lyfe. It is so. The selfe same reason may be made of helth and syckenesse. For often tymes is not profytable to be in healthe, but the contrarye is to be preferred. Suche circumstances there maie be, thou saiest trouth. Come of nowe than let vs consydre in like maner of riches. Maye we not see (as it chaunseth often to see) a man to haue muche riches, and yet to liue naught and wretched lye: yea very many of that sorte. Than riches helpeth nothynge these men to lyue well? It se-

meth

meth so : For they them selfe be naught. Than richesse causeth not men to bee good, but that dooeth highe and perfecte knowlage. Youre saiynge seemeth true. Than, by this reason how can richesse be a good thinge, whan it helpeth not to make his possessours to be better. We seemeth ye saye trouth. And to some folke also it is not profitable to be ryche, yf they knowe not howe to vse richesse. It is true. Howe can that thing be iudged good of any man, the which it is no profitte to haue? It can not.

Therfore if a man knowe howe to vse rychesse well, and as it should be, he shall lyue well: If he can not, he shall lyue naugh-

lily. There can nothyng be truer than this. And for a fynall conclusion, to repute and esteme these thynges, as though they were good thinges, or els reiect or despise the same, as euyl thinges, is the cause, that vexeth or troubleth the moste part of people: when thei honour these forsaied thynges, and thinke by them onely to obteigne felicitee and wilfulnesse. For, for to get them, they leaue nothyng vndone, be it neuer so vngracious. All these thynges they do onely because they knowe not, what is the true goodnesse.

¶ Thus endeth the table of Cebes.

How one make take profite of his enemies.

PERceyue my frend, that thou haste choasen a right pleasant kynde of liuyng, voyde of businesses of the cõmon welth, wherin neuertheleſſe thou doeſt to the common welth much profitte: beyng vnto all them that come vnto thee, and eke to them

that kepe thee companye, bothe compenable and pleasaunt.

¶ But sence it is so, that we may fynde some countrey, that wanteth wylde and hurtefull beastes, as it is sayed by Creta: But yet no common welth hath been found, that hath not nourished within it selfe, enuy, disdeigne, and stryfe: of whiche moste commonly enmitees doe growe, ye and if there were nothing els, frendshyp it selfe turneth vs to enmitee, whyche the wyse man Chion perceyuing, asked one that vaũted him selfe to haue none enemye, if he had also no freende. Me thynketh than it were meete for a man of auctorite, and that medleth in the rule of the common wealth,

that

that amonge other busyneſſe he ſhoulde haue alſo conſydera-on of his enemyes, and to take good heede, that this was not ſpoken for nought of Xeno-phon: It is a ſubſtanciall wyſe mans parte, to take profytte of his enemyes. Therefore I haue gathered together thoſe thinges that came in my mynde now of late, as I reaſoned on this mat tier. And I haue wzitten theim vnto the, in as few wordes, ta-king hede, as nere as I coulde, that I touche nothinge of thoſe that I wzote afore, in the pzece-ptes of good maner, for I ſee that booke ofte in thy hande.

¶ To men of the old worlde it ſuffiſed, yf they toke no hurt of diuerſe beaſtes, as in that time they

they fought with hurteful beastes only for that purpose. But they that are of later time, finding the waye how to vse wilde beastes, are not onely not hurt, but also they take profytte of theim, feeding theim with their flesche, clothing them with their flecis, makynge of theyr mylke and galles, medicines for diseases, and arming theim and defending them with their skins: in so muche that now it is to be doubted, that if beastes wanted vnto man, mans life shoulde be but beastely, wylde, and nedy. So lykewyse sence it suffyseth vnto other, to take no hurte of their ennemies: and that Xenophon saieth, profyt maye be taken of enemies. Beleke is not

to

to bee taken from suche an auctour, but rather the maner and waye muste be sought, whereby this profitte maye be gotten by theim, that may not liue without enmitees.

¶ The husbande man can not take from euery tree the wylde nature: nor the hunter can not make euery wylde beast gentyll and tame: so that the waye hath been found, that for other vses, both vnfruitfull trees and wild beastes haue been profitable.

¶ The Sea water is vnmeete to drinke, and vnpleasaunt, but it nourisheth fysshes, it carryeth vs from place to place, and it serueth in bringing in and bearing out wares.

¶ But Satyrus the fyrst time

that

that he sawe fyer, when he wold haue taken it and kyssed it: Ho, quoth Promothe⁹, thou rough knaue, if thou take not heede, it wyll make thy lyppes smarte: for it burneth, yf it be touched, it serueth not for that purpose: but it geueth light and hete, and is the instrument of al craftes, if one can vse it.

¶ It must be seene therfore, yf also an ennemy, that elles were hurtfull and daungerous, may be touched any other waye, and geue som particular vse of hym selfe, and do vs very great profite. For ther are many thinges hatefull and greuo⁹ vnto them, to whom thei happen: out of the whiche neuertheless some vse maye be taken. For thou seest

many

manye vse some dysease of the body, for occasion of quiet and reste. Againe, labours and trauayles, that haue commen by chance, haue made many mans helth more perfecte by exercyse. Besydes this, there hath beene many, to whom outlawrie and losse of money hath bene forderaunce to studie and learnyng, as to Diogenes and Crates. And Zenon whan he hearde that his ship was drowned: Thou doest very well Fortune (quoth he) in driuyng me to my studiyng mantyll.

¶ For like as some loue thynges, that are good in digesting, and helefull for the body, if thei eate serpentes and scorpions, they digest theim: yea and there

are

are some, they are nourished with stones and shelles, by reason of the force and heate of the spirites, that tourne these thynges into nourishement: where as these, that been tendre and sickly, can not awaie with bred and wyne. So fooles marre and also loose freendshipes, but they that are wyse, can profitablie vse enmitees.

¶ First therefore, that that in enmitee is most hurtful, seemeth vnto me to dooe great profitte, if one take heede to it. What is that saist thou? Truely an enemie alwaie watchyng, marketh what thou doest, and in seekyng occasion of sclander, prieth and pereth alway on thy liuyng, percing with his sight like a Linx,

not

not onely the tymber, the couering, and the walles of thy house, but also thy freende, thy seruant, and whom so euer kepeth thee cõpanie, that as nere as he maie, he wyl know what thou dooest, pearcyng and tryng all thy secretes. Where as our freendes by our delaie and negligence, of tymes are bothe sicke, and dye withoute our knowlage. And of our enemies wel nere we marke their dreames. So that the diseases, the dettes, the skoldynges with their wyues, shall rather be vnknowen of thẽ, whose they are, then of their enemies. So chiefly dooeth he marke fautes, and aboue all thyng, thẽ he seketh. Euẽ like as these Grypes, that

flee vnto the sauour of stinking
carions, and theym that are
whole and clene they smell not:
Wolf there be any thyng foule,
or sautie, or after appetite, in
thy lyfe, this prouoketh thy en-
mie, there to he leapeth, who so
euer hateth, that he pulleth and
twitcheth: Is it not therfore
profitable to the, to be constrei-
gned to that pointe, that al-
waie thou lyue heedefully and
warely, and that thou neyther
doe nor saie any thyng reche-
lessely, or vnaduysedly? But
alwaies, as thei that are aferde
of some disease kepe precise diet
for surfetyng, so to kepe sautles
and vnblamable maners. For
suche heede bredeth in vs a pur-
pose and a studie of sautlesse li-

uyng

uyng, in restreignyng desires of the mind, and in withdrawyng and reuokyng the thought. For as these cities, that by their nere enemies, and continuall warre, learne soberneſſe and diligence, and as they keepe their lawes better, and gouerne better the common wealth: so they, whom enmytee hath dryuen to this poincte, that in their lyfe they be sobre and hedefull, to auoide folie, to do all thyng compinably without negligence of any thyng, are brought littell and littell ere thei beware, into a custome of not offendyng, and of redressyng their maners, if reason helpe any thyng.

¶ For who that haue this alwaie in remembraunce, that

Priam and his childrē mighte be glad to haue had suche ennemies, wherby they toke heede to theim selfes, and were renowmed: truely it shall withdrawe, restreigne, and leade them from suche thynges, that should bee pleasure and laugther for their enemies.

¶ We see also these musiciens oft times slacke & not very hede full, as ofte as they syng in audience alone: But if there happen any dysdeigne, and stryfe with other: than they dooe not only applie their mindes better, but dresse their instrumentes more diligētly, chose their stringes, tune theim more precysely, in assaiyng often their accorde: So who that perceyueth, that

he hath a disdeigner, bothe of his name and of his liuyng, taketh better hede to hym selfe, he examineth al his deedes, and redresseth all his lyfe. For of trouthe naughtinesse hath this propertee, that in offendyng, it feareth more enemies then frendes. Therfore Scipio, whan some thought Rome to be in a suertie, because Carthage was destroied, and the Grekes ouercome: ye but now (quoth he) we are in greatest peryll, sence now we haue none, whom we dreade or feare.

¶ Take with this the answere of Diogenes very excellent and mete for a philosopher: To one that asked hym, whiche waie he might be reuenged on his ennes-

mie: If thou make (quoth he) thy selfe an honest and a good man.

¶ Most part of men are sory, whan thei see the fayre house, or wel praised dogge of their enemies: And againe they are sory, if they see their lande well housebanded, or their gardeyne fayre and goodly. What trowest thou than they wyl dooe, if thou shew thy selfe an vpright man, wise, good, and thrifty, excellēt in well sayeng, pure and vncorrupt in matters of charge: In temperaunce of thy liuyng, sobre and mesurable, vsyng to plow a deepe forow in a wyse breast, whens out dooe sprynge goodly and fayre counsayles:

Thei

¶ They that are ouer come, saieth Pyndarus, haue their tongue teyed, that thei dare not once hysse. But that is not applyable properly in euery one, that is ouercomen of their enemies. But in them onely, that see them self ouercomen of their ennemies, in diligence, in wysedome, in greatnesse of the mind, in gentylnesse, and liberalitee. ¶ These thynges dooe fold vp a tonge, as saieth Demosthenes, these dooe shutte and close up the mouth, these dooe stoppe the throte, these cause sylence; these cause the, that, as saith Pyndarus, thou darste not once hysse. ¶ Therefore endeuour thou thy selfe, sence thou maiest, to seeme better then they that be naught.

¶ Therfore yf thou desire to grieue thine ennemie, doe it not this waie, to call hym leude, or dronckerd, knaue, or nygarde, or sluttishe or slouē, but rather endeuour thou thy selfe to be an honest man, endeuour thy selfe to be sobre, and measurable, to be true, and to intreate them gentilly and indifferently, that kepe company and meddle with thee. But if it so happen, that thou fall to chidyng and reuilyng, take heede, that thou bee clene without those faultes, for whiche thou rebukest an other. Retourne thy selfe into thyne owne breast, loke into thyne owne bosome, and marke well, if there be any thyng fylthie or subiecte to vice: Lest peraduen-

ture

sure some yll tongue haue occa-
sion to cast this in thy teeth: He
calueth other, and is hym selfe
full of botches.

¶ But if he call the vnlearned,
applie thou thy selfe to studie,
and quicken thy endeuour: if he
call the coward, steere thy cou-
rage, and the readinesse of thy
minde: if he call the vnchast and
vicious, chase out of thy minde
the desire of lust, if any suche
printe, vnware to thee, sticke in
thee. For there is nothyng fou-
ler than suche rebuke, that re-
boundeth to the rebuker. And
there is nothyng more greuous
or sharper. For lyke as the re-
flection of lighte dooeth moste
hurt to sore eies, so doe yll wor-
des, whiche trouthe retourneth

thyther as they came fro.

¶ Truely lyke as the Northest wind draweth cloudes toward it, so doeth yll liuyng drawe yll speakyng vnto it. Therfore Plato, as ofte as he sawe anie doe vncomely, to him selfe was woonte to saie: Am I suche in any case?

¶ Furthermore, he that hath skolded with an other, yf he forthwith behold his owne life, and redresse it, chaungeyng it in to the contrary, and correctyng it: truely he shall take great profitte by skoldyng, and otherwyse it is bothe taken, and also is a verie foolysche thyng. For so commonly men are woonte to laughe at hym, that is balde or croked, and blameth an other

for

kor the same vyces. But it is most of all to be laught at, one to cast a rebuke to another, whi che maie haue some rebuke tur= ned to hym selfe. As Leo of By= zantia, whan a foule croked fe= lowe cast vnto hym the korenes of his eies: It is natural (quoth he.) But thou dooest carry thine owne rebuke vpon thy backe.

¶ Therkore beware that thou cast not adulterie in ones teeth, if thou vse a more fylthie flesh= ly luste: nor attwyte not one of waste, if thou be a nygard.

¶ Alcmeon laied it to Adra= stus, that he was cousine to a woman, that slewe hir mother. But what saied he againe? He layed to hym agayne not an o= thers faute, but his owne, sai=

yng: Thou slewest thy mother thine owne handes.
¶ Domitius iested with Crassus on this wise: Diddest thou not weepe, whan thy Lampraie was dead, whiche thou haddest kepte in thy stewe? But Crassus retourned the checke on this facion: Didest thou wepe at all, whan thou buriedst .iii. wiues?
¶ He that should checke an other, maie not bee a iester, or a skolder, or a foole: But he must be such one, on whom no checke nor faute maie cleue. For it seemeth that god cōmaunded this. (Know thyself) to no man more than to him, that should blame and checke an other: Least, if they saie what they wyll, they here that that they would not.

For it is wont to be as Sophocles saieth: When thou haste powred out wordes foolishlie, and saied theim with thy good wyll, againe thou shalt here the same against thy wyll.

¶ And that is the profitte and commoditee, that maie be take of chidyng with ennemies: and no lesse pfite cometh of the tother, that is, if one be yll spoke of, and rebuked of his enemies. wherupon it was well and truly spoken of Antisthenes: It behoueth a man for the safegarde of his welth and prosperitee, either to haue sure trustie frēdes, or sharpe enemies, because they in warning, tother in rebuking refreigne hym from vyces.

¶ But truely because that now

a daies

a dates frendship hath loste hir speche to speake frely, and flattery hath tongue enough, warnyng is domme: it remayneth therfore, that we must here the trouthe of our ennemies. For lyke as Telephus could not be healed of his wound by no surgion of his owne felowes, and was healed by an other wound that Achilles his ennemie gaue hym in the same place: so they that haue no freendly warner, muste suffer the woordes of an yll willyng enemie, wherby they maie correct and amende their fautes. In whiche tyme the thyng it selfe ought to be considered, and not the mynde of the yll speaker. For lyke as he that thought to haue slaine Promo-
theus

theus of Thessaly, by chaunce strake so a wenne that he had, that he saued the man, and by breakyng the wenne ridde hym of the peryll: so it is not seldom seene, that a rebuke caste out by enuitee and hatered, healeth a sore of the minde, that was peraduenture vnknowē, ozels vnregarded.

¶ But many that are touched with a rebuke, dooz not consider this, whether they be gyltie of the shame that is laied to thē, but they looke rather, if he that laied it, haue any thyng in him, that maie be caste against him, And lyke as wrastelers in the wraslyng place, do not brusshe away the dust, but one arayeth an other: so with rebukes when they

they meete together, one of the shameth an other. But it were more accordyng, that he that hath had a checke of his ennemie, shall take that awaie, that is laied against him, rather the a spotte that one sheweth hym in his gowne.

¶ Ye and also if one laie to thy charge a faut, that thou art not gyltie in, yet it is to be sought, vpon what causes that yl speakyng dyd growe: and than it ought to be taken heede of and feared, lest that vnware we doe any thyng like that, that is layed against vs As Alcides kyng of Argiue, for his trimme buche and a lyttell more pyked apparaile, was sklaundered among the common sort, as tender and wo-

womannisshe.

¶ The same hapned to Pompeie, because he skratched his head with one finger, al though he was farre enough from tenderneſſe and wantoneſſe.

¶ So also it did happen vnto Crassus, whiche to by a proper ferme, oft tymes resorted to a woman of religion, for to wyn hir good wyll.

¶ Cruely Posthumia, by reason of hir liberall laughyng and talkyng with men, was so sclaundered, that she was accused of adultry, although it was founde, that the faute was not true: Yet the byshoppe Spurius Minutius at hir departyng warned hir, that she shold talke with as great dreade of shame

as the dyd lyue.

¶ And Themistocles whan he offended nothyng, yet he gatte by Paulanias to be suspect of treason, because he vsed hym so familiarly, and sent him daiely letters and messangers. Therfore whan there is any thyng saied agaynst the, that is not true, thou oughtest not therfore because it is false, to let it passe. But trie with thy selfe, if thou haue saied or dooen any thyng, or assaied any thynge, or if amonge thy familiars there hath any thing bene, that hath geuen hym prouable occasion: and if thou fynde it, take heede and auoyde it.

¶ Truely it harde happe, that cometh by chãce teacheth some, what

what is best to dooe, as Hero-
pa speaketh in a plaie: Fortune
in takyng away that, that was
moste deere vnto me, hath made
me wyse to my cost. Why shold
we not as well vse our ennemie
for a teacher lesse costely, that
maie profitte vs, and teacheth
vs some thyng, that we knewe
not afore? For truely manie
thynges an ennemie perceyueth
better than a freende, because
that loue blyndeth in the thyng
that is loued, as saieth Plato.
But vnto hate is ioigned bothe
busie searche and bablyng.
¶ Wan Hieron had his stin-
king breth caste against hym of
his ennemie, he came home and
chode his wyfe, saiyng: Why
diddest not thou shewe me this

saute: But the that was chast and symple, aunswered: I had wente (quoth she) that all men had sauoured on the same fa= cion. So that, withe maie be sensiblely perceiued, and those thynges that bee in the bodie seene of euery man, thou shalte sooner knowe theim of thine e= nemies, than of thy freendes or felowes.

¶ Put to this, that where it is no small part of vertue to haue a sobre tongue, alwaies obedi= ent to reason: that thou canste not haue, without thou by mu= che exercyse, heede, and studie, subdue the yll mocions of thy mynde, of withche sorte angre is one. For as from fooles woor= des dooe skape out, and so Ho=

mere

mere saieth: The fleeyng voice forsaketh the cloasure of the mouth. So it is moste wont to happen to vnexercysed mindes, that slyppe and slide, by vnmoderate anger, by vntemperatenesse of mynde, and by smale heede of liuyng.

Moreouer, as saieth the godly Plato, the lightest thyng that is, bothe god and man punishe with greatteste peyne. But a tother syde, silence, where as it is alwaie gyltlesse, and not onely not hurtfull, it hath beesydes in chidyng, a sauour of Socrates constance, or of Hercules force rather, for he also toke lesse heede of greuous wordes, then he did of flies.

Surely where as there is no-

thing more graue or fairer, than whan thy ennemy chydeth, to holde thy peace, as one that sailleth by a greatte rocke, so also doeth suche an exercyse spread further. For if thou vse to suffre thyne enemies chidyng, holdyng thy peace, thou shalt verie easely suffre thy wyues scoldyng, whan she is angry, and beare without trouble the cryyng of thy frende, and the combre of thy brother. For of thy father and thy mother thou wilt suffre knockes and strokes, and be not moued with angre.

¶ And Socrates dydde suffre Xantippa his wyfe at home to chyde and combre him, the more easely to kepe company with other, if he vsed to forbeare hir.

But

But it is muche better to beyng exercised with checkes, rebukes, and hatredes of enemies, to vse to subdue anger, & not to chafe whan thou art yll spoken to. Therefore on this wyse one ought to vse sobrenesse and sufferaunce in enmitees. But symplenesse, great mynde, and gentylnesse is more accordyng in freendships. For it is not so honest to deserue well of a freend, as it is shame not to doo it, as ofte as neede requireth. But yet it is taken for gentylnesse, when chaunce geueth occasion, to let passe and not to be reuenged on thyne ennemie.

But he that receiueth not his good wyll, and praiseth not his gentilnes, that forgiueth the of-

fence of his enemie, and helpeth him, if he desyre it, and taketh some heede to his children, or to his house, that is in peril, truly he hath an hert of a diamant, or eis of yron.

¶ When Cesar had commanded the images of Pompei, that were cast downe, to be sette vp againe: Thou hast (quoth M. Cullius) set vp Pompeis images, and stablished thine owne. Wherfore an enemie is not to be despraised, nor to be deceiued of his honour, whiche is to be praised, and wourthy, for because a greatter preyse theron cometh vnto theim that so doe praise. Beside that, he that preiseth one, that deserueth it, is better beleued, whan he blameth

meth, as one that hateth not the man, but that alloweth not his deede.

¶ And that that is most godly of all, and most profitable, he shall in no wise enuy his fortunate frēdes, nor his familiars, whan thei doe any thyng praise woorthie, who so euer vseth to praise his ennemies, and not to gnawe nor byte at their good fortunes. Is there any thyng that bredeth suche spite in vs, or that ingendreth in our myndes a better vse, than that that taketh from vs dysdeigne and enuie? For as in a common wealth there are many thynges necessarie and yet naught, whiche sence they bee comen in custom, and gotten the strengthes

of a law, yet shall thei, to whom they be hurtfull or greuous, not lyghtlie dooe theim awaie: So enmitee bringeth with it many vices, as angre, suspection, resisting of others harm, remembrance of wronges, and leaueth the printes of these in the mind. Besides that many thynges, whiche if thou do them to thine ennemie, seeme neyther yll nor wrongefull, so remaine they in vs, that shant they can be put awaie, as is craftinesse, deceite, and subtyltees. Whereby oftetymes by the custome, we shall vse theim to our freendes, if we be not ware howe to vse theim to our enemies. Therfore Pythagoras commaunded veraie well, whan he moued men from ta-

takyng of fowle, and of fiſche, and forbadde the killyng of all gentyll beaſtes, to the ende that in beaſtes we ſhould vſe to temper our ſelfes from crueltee and rauenyng. But it is muche more goodly, in beeyng a gentyll, a iuſt, and ſymple ennemie, in debates and ſtrykes againſt men, to chaſtiſe the foule and deceitfull affections of the minde, and to ſubdue them, to the ende that in medlyng with freendes men maie vtterly forbeare them.

¶ Scaurus was at debate with Domitius, and ſewed hym: ſo a ſeruaunt of Domitius, afore the mattier was pleaded, came vnto Scaurus, and aduertiſed hym, that he had a ſecrete thyng to tell hym: but he would not

ſuf-

fre the felow to speake, but toke him and sent him to his master.

¶ Cato, whan Murena dyd sewe hym, and sought together argumentes of the accusation, there folowed hym (as was the custome) they that awayted, what shoul be dooen, and thei ofte tymes woulde aske hym, if that daie he woulde dooe any thyng, that might pertayne to his accusyng: and if he denyed it, they beleued hym and wente their waie. And truly that was a great token, that they had a good opinion of Cato.

¶ But this is the fairest of all, that once when we are accustomed to doe vprightly and iustly with our ennemies, we shall neuer meddle deceitfully or falsly

ly with ouer freendes and fami
liars. But because it muste ne=
des be, that euerye kocke haue
his combe, and euery mynde of
man of him selfe bredeth stryfe,
suspect, and enuie: it were not
vnprofitable, among freendes
that haue but holow mindes, as
saieth Pyndarus, if a manne
poure out the purgyng of suche
fautes vpon his enemies, and
to leat it renne as into a synke,
farre of from his frendes or fa=
miliars. Whiche me thincketh
Onomademus an honest man
perceiued, whiche was in Chio,
whan there was a mutenyng
there, on that part that had the
better, and warned them of his
syde, not to chase them all out,
that were of the contrary syde,
lest

leſt (quoth he) that we begynne to fall out with our frendes, if we wante enmies. And if tho ſe vyces on this wyſe ſhould bee conſumed on enmies, they ſhall the leſſe greue freendes.

¶ For truely the potter ſhould not enuie the potter, nor the ſinger the ſynger, as Heſiodus ſaieth: and it is not meete, that a man ſhould diſdein his neighbour, or his coſyn, or his brother, if he waxe riche, and haue good fortune. But if there be none other waie to rydde thy ſelfe from ſtrife, enuie and diſdeigne, than vſe thy ſelfe to be ſorie for thyne ennemies good fortune, and ſharpen the edge of anger againſt theim. For as theſe connyg gardiners thincke

to

to make roses and violettes the better, if thei sow oynions and garlyke nere bythem, that what so euer sower sauour be in thē, it maie bee purged in to the tother: so an ennemie receiuyng into hym, our enuy and waiewardnes, shall make vs better and lesse greuous to our frendes, that haue good fortune. Wherfore agaynst theim must be exercised the stryfe of glory, of rule, and of good gaynyng, but not so muche, that we shuld tourment our selfe, though they haue more thanne we: But to marke al thinges by what meanes they passe vs, and lette vs endeuour vs to passe theim in diligence, endeuour, sobrenesse, and warenes: As Themistocles

was

was wont to saie, that he could not slepe for Myltiades victory at Maratho.

¶ For he that is brought to so lowe mynde, and fainting for enuie, because he thinketh hym self passed of his enemie, in gouernaunce, or in obteignyng of causes, or in fauour, or auctoritee with frendes, or with noble men, and not rather endeuoureth and assaieth something in despite of hym, truely he is holden with a foolyshe and a vayne enuie. But he whom hate blyndeth not so, but that he maie iudge him, whom he hateth, and also maie looke with indifferent eies, both vpon his life, and his maners, his woordes, and his deedes: of a suertie he

tie he shall perceiue manie of those thynges, that he enuyeth, to come vnto the tother by diligence, prouision, and of deedes well dooen. And therewithall by exercise sharpyng the takyng heede of passyng him, and the studie of honour, he shall make of all idilnesse and false herte.
So that if we see that thei haue gotten in the court or in the cõmon welth, any vnhoneste or vndeserued power, either by flatterie, or by deceipte, or by false iudgement, or by mede, it shall not be greuous vnto vs, but rather pleasure, in layyng together our vpright kuynge with their naughtinesse. For truely all the golde that is eyther aboue the earth or vnder the earth, is not

to be compared with vertue, as saieth Plato. It is meete also to haue alwaie in remembrance that woorde of Solon: We wyll not saieth he, chaunge the richesse of vertu, neither for the largesse that is cried by a greate nombre, hyred for meat, nor for honours, nor for the chefe place amonge the wyues and concubines of dukes and prince. For there is nothyng to be wondred at, or notable, that groweth of dishonestee. But the louer is blinde in that that he loueth, as saieth Plato, and better we perceiue if our ennemies doe any thyng vncomely. Yet may we not, though they dooe naughtily take an vnprofitable gladnesse, or and if they doe well, he mo-

moued with an idell grieke, but in eche of this is to be thought, that in beeyng ware of the tone we may be better then they, and folowyng the tother, that we be no woorse.

¶ Thus endeth Plutarche to take profite of enemies.

*

The maner to choose and cherishe a freende.

TO fill vp the padges, that elles would haue been voyde, I thoughte it should nother hurte, nor displeasse, to adde herevnto a fewe sayynges, howe a man shoulde choose and cherishe a freend. Cicero saieth, that Scipio complayned greatlye, that men were more diligent in all thynges, than in freendshippe: euery man knoweth how many

gotes

gotes and shepe he hath, but no man can tell howe many freendes he hath: And in the getting of other thynges, men vse great care and diligence, but in choosyng of freendes they be veraie negligent, nor they haue not as it were markes and tokens, by the which they maie deme those that ar feete to be receiued into freendeship. The booke saieth, haue not frendship with an yre full man, nor with a foole: but as Cicero saith, men firme, and stable, and constaunt, should be taken into freendeship. Of the whiche sorte is greate scarsitee and lacke, and to iudge whiche they bee, is a very harde thyng, excepte we make a prose, and we can not make a prose therof

till we be entred into frendship. So, freendshippe goeth before iudgement.

¶ Some there be, that a small summe of money shal shew how sure freendes they bee. Some there are, which a littell thynge can not remoue, and yet they be knowen in a great neede.

¶ And if we happe to fynde a freende, that deemeth it a foule and a shamefull thynge to sette more by money than by freendship, yet where shall we fynde them, that will not more esteme honours, rowmes, lordshippes, powers, and abundaunce of richesse, than freendship? But as the same Cicero saieth, nother profites, honours, riches, pleasures, nor none other suche like thyn-

thynges, shoulde be moze set by than frendship. But yet he that is a good man, shall dooe no= thyng foz his frendes sake, that is either againste the common welth, oz els against his othe oz fidelitee. Foz the offence is not excusable, to saye, thou dyddest it foz thy frendes sake. And yet the same Cicero, as Gellius do= eth recite his woozdes, sayeth, that where our freend standeth in ieopardy, either of his lyfe oz of his good renoume, we maye somewhat swarue aside out of the waie. But in other places he expoundeth him self shewyng plainely, that we should require nothyng of our freend, but that that is honest.

¶ And nowe concernynge the

truſt that we ought to haue the our freend, Seneca ſaieth: He that eſtemeth any mā his frend, the whiche he can not truſte ſo muche as him ſelfe, dooeth deceiue hym ſelfe: And he that maketh and prouyeth his freend with feaſtyng at the table, doth fayle. It is vertue, ſaieth Cicero, the whiche bothe wynneth and entertaineth freendes. A man ſhoulde reaſon and debate all thinges with his freend, but firſt he ſhoulde debate and reaſon with hym, whether he bee a freend or no. No man needeth to miſtruſt freendſhip, but firſt leat him examyne and deeme, whether it be freendſhip or not. ¶ They dooe agaynſt the preceptes of Theophraſt, the whi-

che

the loue before they iudge, and not after thei haue demed, thou shouldest a longe time considre, whether thou shuldest take any into thy frendship: and whan it liketh the so to do, than receiue him with al thy veri hert, & talk as boldly with him, as though thou were alone. But yet lyue thou after such facio, that thou cõmit nothyng to him, but that thou woldest commit to an enmie. But for because ther be certaine businesses, the whiche custome maketh secrete, make thy freud priuy to all thy cares and thoughtes. Thou shalt do thus if thou suppose him to be sure & faithfull. For many shew the maner & waie to deceiue, while they feare to be deceiued. And

some tell them that they meete by the waie, and blow in euery mans eare, it that shold only be opened and shewed to frendes. Again, some also dreade so muche the conscience of their moste dere freendes, that if they may, they will kepe close within thē all their secretes, because they wyll not put them in truste therwith. None of these two waies is to be taken, for eche of theim bothe is naught, to truste euery body, and to trust no man. Of whiche two fautes the firste is the more honest, and the other the more sure. And though the wyse man be content with him selfe, yet will he haue a freende, and it be for none other cause, but to exercise frendshippe, lest

so great a vertue shoulde lye as lyde. Not for that that Epi=cure saieth, that he maye haue one to tende hym whan he is sicke, or els that maye succour him, if he be caste in prison, or be poore and nedie, but that he maie haue one, whom sicke and diseased he may tend vpon, and whom he maie deliuer oute of warde, if he happe to come in his ennemies handes. He that regardeth him selfe, and for his owne sake seeketh frendshyp, he intendeth euyll: and lyke as he beginneth, so shall he ende. He thincketh he hath got a freende to helpe him out of prison, whi=che whan he heareth the chaines rattell, goeth his waie. These freendeshippes, as the people

saieth

saieth, dure for a tyme. He that is receiued into friendeship for loue of profitte, as longe as he is profitable, he pleaseth. It is nedeful that the beginning and endyng of freendshippe, should agree. He that beginneth to be a freend, because it is expedient for him, some price shall please him against freendship, if there bee anie prics in it, that maye please him aboue freendeshyp. Thou saiest: To what intente should I prepare a freende? I answer, that thou maiest haue one, whom thou maiest accompanie, whan he is banished, for whom thou maiest put thy selfe in daunger of death. For the tother is rather a chapmanship than a freendship, which hath a

respecte

respecte to profitte, and consi-
dereth, what auaile he maie get
therby. There is nothyng, that
so muche deliteth the mynde, as
faithfull freendship. And he is
well happie, that fyndeth a true
freende, saieth the booke. O
howe greate is the goodnesse,
whan the breastes be prepared
readie, into the whiche all se-
cretes maie surely be powred,
whose conscience thou dreadest
lesse than thyne owne, whose
talkyng easeth the greke and he-
uinesse of thy hert, the sentence
geueth readie and quicke coun-
saile, the cheere dasheth the in-
warde sorowe, and the very re-
gard and beholdyng deliteth:
and because the vse of freende-
ship is variable and manifolde,
and

and there be many cauſes geuen of ſuſpection and offence, the whiche is a wiſe mannes parte to eſchue, to helpe. & to ſuffre. Frendes muſt oft be moniſhed, and rebuked, and that muſte be taken freendly, whan it is doen of good will. But for ſo muche as Terence ſaieth, Trouthe bredeth hate, which is as a poyſon to freendſhip, we muſt take heede, that our monicion be not ſowre, and that the rebuke be without vyle wordes. For vyle rebukes, as the booke ſaieth, fordoeth freendſhip.

¶ Thus endeth the maner to chooſe and cheriſhe a freende.

A comfortable exhortacion against the chances of death, made by Eraſmus Roterodamus.

How bitter & howe greuouſe a woũd perceth yours Fatherlye hert for the deathe of your moſt goodly child, I lightly conject by mine owne ſorow. And therfore I were right murthe vncourtoys, if that I in ſo ſorowfull a chance wold warne you his father to make lamentacion

tacion, whan I that am but a ſtraunger can not chooſe but weepe and wayle. Ye mighte well thincke me rude and vntaught, if I woulde goe aboute to heale your greſe, whan I my ſelfe had nede of a phiſicion: if I woulde leat you his father to weepe, whan the teares ſtyll abundantly trykell downe from myne eien. And all be it, that the ylke ſtroke of foztune ought deeper to pearce your fatherly bzeaſt: yet your great wiſedome was wont ſo to rule you (in al your deedes) that ye not onely with a ſtrong and a ſtout mind, but alſo with a glad and a mery chere, would ſuffre and paſſe ouer all ſuche chaunces as hap to mankynde. Wherefoze ye

ought

ought so to settel your self, that if ye can not as yet put awaie cleane the sorowe of your herte (for no man can denie but that ye haue right good cause to bee heauy) yet at the least wise some what suppresse and moderate the same dolour. And for what cause should ye not cleane forgeat it? Seeyng that the space of a fewe daies wyll cause idiottes so to do, me thinketh reason shoulde perswade an excellent wise man. For what seelie mother dooeth so extremely bewayle the death of hir child, but that in shorte space of tyme hir sorow somewhat asslaketh, and at length is cleane forgotten? To haue alway a stedfast mind is a token of a perfecte wyse

man. But for those chaunces, vnto the whiche we all equally (both more and lesse) be subiect to sorow out of measure, me thinketh it extreme foolyshnes. For who is not ware (except he that myndeth nothyng) that he is borne vnder suche a condicion, that whan so euer god wyll call him: he muste foorth with nedes departe hence? So than what other thyng (I pray you) dooeth he, that bewayleth ones death, than lamentably complayne, that he is mortall? Or why shoulde we rather sorowe the departynge hence, than the entryng into this worlde, consyderyng that bothe are equally naturall? Euen in like case as though one shoulde geue greate

than

thankes for to bee called to a great feast or dyner, and would lamente and demeane great sorrowe, whan he should departe awaie thence.

¶ If that a manne, as it were from an high lookynge place, wold adurse well the condicion and life of all mankind: might he not well recken hym selfe a nice felow, if he amonge so manyfolde exaumples of priuacion, and amonge so thicke burials of yonge and olde, would be greuously vexed in his mynde, as though vnto him onely were chaunced some newe and greate euyll: and as though he onely beyng happy aboue other, wold desire and looke to stand without the common lot? For whi-

Patiently to take
the consideracion the excellent
wise men that found and made
lawes in old time, to the entent
that they wolde some what in=
clyne to the affections of paren=
tes, and to the ende they would
not be seene to exclude euery bo=
dy from that passion, beynge al=
so condemned of some of the
stoicke philosophers: they ly=
mitted vnto theim a certayne
tyme to mourne, the whiche en=
dured not very longe: Eyther
because that they well vnder=
stoode and knew, that in those
maner of chaunces, the whiche
are bothe commune to al folkes
and also dooe not hap through
any iniurie of Fortune, but are
induced by the very course and
ordinaunce of Nature, shorte
mour=

mournyng ſhould ſuffice: yea vnto theim that were not able to moderate all affections: conſideryng that Natures ſelfe by littell and littell coupleth the wound that ſhe made, and weareth awaie the ſcarre: Or elles becauſe they diligently marked, that mournyng was not onely vnprofitable vnto theim that were bemoned, but alſo hurtful to theim that made ſuche mone, and greuouſe and vnquiett to their friendes, acquaintaunce, and companie.

¶ But nowe yf a man woulde conſider the matter a right, doeth it not ſeme a poinct of madneſſe, willyngly of one harme to make twayne, and whan ye can not by no maner reaſon re-

rouer your predestinate losse, yet wilfully to annoye and hurte your owne selfe? In lyke maner as though a man that his enemies hath spoyled of parte of his goodes, wolde in his anger throw all that euer remayned into the see, and than wolde saie, how he by that meane dyd bewayle his losse:

¶ If we wyll regarde the noble Mimus, whose saiyng may beseeme anye Philosophier to speake: Thou muste pacientlye suffre, and grutch not at it that can not be amended: Let vs cal to mynde the muche goodly exaumple of the ryght excellente kyng Dauid, the which so sone as tidynges was brought him, that his sonne, that he so tenderly lo-

ly loued, was dead: he foorth=
with rose vp from the grounde,
and shaked and brusshed of the
duste, he threwe awaie his shert
of heare, and so whan he hadde
wasshed and annoincted, with
a glad countenaunce and a me=
ry chere he wente to dyner. And
because his freendes maruailed
thereat, he saied to theim: For
what entente should I kyll my
selfe with wo and sorowe? For
vnto this tyme some hope I
had, that god being moued with
my lamentacion, woulde haue
saued my childe a liue: but now
all our weepyng teares can not
restore him againe to vs alyue:
we shall shortely spede vs hence
after him. Who is so fonde
to crouche and pray him, whom

he knoweth wel, wyll incline to no prayers? There is nothyng more vntreatable than deathe, nothyng is more deffe, nor nothyng more rigorous. By craftie handling the sauage beastes, yea the most wylde of them all, are made tame: There is a waie to breake the harde Marbull stone: and a meane to mollifie the diamante: but there is nothyng wherwith death wyll be appeased or ouercome. It neither spareth beautie, riches, age, nor dignitee. And therefore it ought to greue vs muche the lesse, either because it can not be eschewed, or els because it is equally commune to vs all.

¶ What needeth me to goe about to reherse to you here the

manys

manifolde examples of the gen=
tyles, the whiche with a noble
and a constaunt courage tooke
well in worth the death of their
dere frendes: In whiche con=
stauntnes of mynde, is it not a
great rebuke for vs that be chris=
tiens, to be of them ouer com=
men: Call nowe to your re=
membraunce thilke saiyng (wel
woorthy to be enrolled in wri=
tyng) of Telamon and Anaxa=
goras: I wist well I begotte a
mortall creature.

¶ Thynke vpon Pericles the
Duke of Athenes, the which is
no lesse renowmed for his elo=
quence, than he is for his force
and manlynes: all be it that he
within .iiii. daies space lost his
ii. sonnes, that were endewed

Patiently to take
with right noble qualitees, he
not onely neuer chaunged his
chere, but also he, beynge crow-
ned (as was the guyse than)
spake and reasoned amonge the
people of mattiers concernynge
their common weale.

¶ Haue in mynde also Xeno-
phon the worthy scoler of So-
crates: to whom tidynges was
brought as he was doyng sacri-
fice, that his sonne was deade:
he made no more to doe but put
of his crowne, and foorthwith
did put it on againe, as soone
as he vnderstode that his sonne
was manly slaine in battayle.

¶ Remembre Dion of Syra-
cuse, the whiche on a tyme (as
he was secretely talkynge with
his freendes) sodainely heard a
greate

great noise and rumbling in his house: And whan he had enquered what the mattier ment, and was enfourmed that his sonne had fallen from on hygh, and was deade: he beyng therwith nothyng amoued, commaunded the corps (as the maner was) to be deliuered to women to bury. For he saied, he wold not leaue of his pretensed pourpose for that mattier.

¶ Whom Demosthenes folowing, the. vii. day after the deth of his onely and moste entierly beloued daughter, beyng crowned and araied in a fayre white garment, he came foorth abrode amonge the people. Of whiche deede the accusacion of his foe Aeschynes, both confirmeth the trouth,

trouth, & setteth out the glorie.
¶ Thinke also vpon the kynge Antigonus, the whiche when he hearde tidynges, that his owne sonne was slaine in a disordred skyrmisshe: pausynge a littell, and beholdyng theim well that brought him the tidynges, with a stoute and a constante mynde he saied: O Alcynonen (that was his sons name) all to late thou perishest, that wouldest so foolishely caste thy selfe awaie among thy fooes, nothyng regardyng thine owne health nor my monicions and woordes.
¶ If ye delite more to hear the examples of Romains, beholde Puluill⁹ Horace, to whome (as he was dedicatyng the capitol) tidynges was broughte, that
his

his ſonne was dead: he neither drew away his hande from the poſte, nor tourned not his chere from religion to priuate ſorow. ¶ Conſyder how Paulus Aemilius, whan he had within the ſpace of .vii. daies loſt his two ſonnes, he came foorthe abrode amonge the people of Rome, and there ſhewed them, that he was very glad, that by the lamentacion of his houſeholde (whiche was but a priuate ſorow) he had redeemed the enuie of Fortune bent toward thē al. ¶ Thinke alſo how Q. Fabius Maximus (whan he was conſull) and had loſt his ſonne, that was than a man in hyghe roume and dignitee, and greatly renowned for his noble a-

ctes

ttes he came foorthe abroade a-
monge the people gathered to-
gether, and there to theim he re-
cited the commendacion of his
sonne.
¶ I hinke on also whan Cato
Censorius his eldest sonne died
the whiche was a yonge manne
of singular witte and high pro-
wesse, and therto elect and cho-
sen to be Mayer: yet was he
nothyng so amoued with that
chaunce, that he would in any
thynge more slackely endeuour
him selfe aboute the nedes and
businesse of the common welth.
¶ Ye shoulde remembre Mar-
cius whose surname was king,
whan his sonne of right noble
dispsicion, and that stode high-
ly in the fauour and good opi-
nion

nion of the people, and thereto beyng his onely son, was dead, he toke the losse of him with so constaunt a minde, that foorthwith euen from the buryall of hym he caused the Senatours to assemble together to ordeyne lawes concernynge theyr common welth.

¶ Ye should not forget Lucius Sylla, whose valiant and most fierce courage towarde his enemies, the death of his son could nothynge abate, nor cause that he should seeme falsely to haue vsurped or taken vpon hym to be called by this surname felix, that is to say, luckyy or welthy.

¶ Whan Caius Cæsar (that was Sylla his felow in Rome eth) hadde inuaded Britaine, and

and hadde tidynges that his daughter was dead: yet er thre daies were fully ended, he went about his imperiall businesse.

¶ Whan Marcus Crassus (in the warre that he made against the Parthiens) behelde his sonnes head, the whiche his enneinies in skorne and derision had sette vpon a morispikes end, and the more to exasperate and augmẽt his calamitee, they approached neere to his armie, and with woordes of reproche and blame, they shewed it vp: he tooke in woorth all that doyng with so constant a mynde, that sodainely he rode forby all his battailes, and said to theim with a lowde voice, that that was his own priuate harm, but

the health and saluacion of the common weale stode in the saue gard of them his men of warre.
¶ But nowe to ouerpasse the manifolde examples of Galba, Pyso, Scæuola, Metellus, Scaurus, Marcellus, and Iufidius: remembre whan Claudius Cæsar had lost him, whom he bothe begotte and moste entierly loued: yet for all that he (his owne selfe) in the common pulpit lauded and praysed his sonne, the corps beyng present, all onely couered with a littell veyle: and whan all the people of Rome wepte and bewayled his sonnes death, he his father wept not a teare.
¶ And suerly lyke as it is a right goodly thynge to folowe

and dooe as these men did: es pien so were it a right shamefull thyng, if menne should not bee found as stedfast and as stoutly minded as women haue been in suche case.

¶ Cornelia sawe and beheilde hir two sonnes (Titus Graccꝰ, and Caius Graccus) slaine and vnburied: and whan hir freendes comforted hir and saied, she had a wretched chaunce: I will neuer saie (quoth she) that I am vnluckie or vnfortunate, that haue borne suche two children.

¶ But whereto dooe wee nowe repete these examples out of ancient chronicles: as though we sawe not daiely before our face sufficient exaumples? Beholde your neighbours, beholde your

kynsfolke and alies: howe ma-
ny, yea seely women, shall ye
finde, the whiche veraie mode-
rately take in good woorth the
death of their childzen? This
mattier is so plaine, that there
nedeth no greate helpe of philo-
sophie therto. For he that wold
consider wel in his minde, how
wzetched on all sydes this our
lyfe is, to how many perils, to
how many sickenesses, to howe
many chaunces, to howe many
cares, to how many incommo-
dities, to how many vices, and
to howe many iniuries it is en-
dangered: how littell and how
small a porcion therof we passe
foorth (I will not saie in plea-
sure) that is not attached with
some maner griefe and displea-

Parfectly to take
cure: and than further to con=
sider howe swiftly it vanisheth
and rolleth awaie, that we máie
in maner reioyce and be glad of
them that been departed out of
this woꝛld in their youth.
¶ The shoꝛtnes of our life Eu
ripides sadly expꝛesseth, whiche
calleth the life of moꝛtall crea=
tures one littel daie. But Pha=
lereus Demetrius doth better,
whiche coꝛrectyng the saiyng of
Euripides saieth, that the lyfe
of man shoulde rather be called
the Minute of an howꝛe. But
Pyndarus sayeth beste of all,
whiche calleth the lyfe of man
the dꝛeame of a shaddowe. He
ioigneth twoo speciall thynges
of nothyng together, to the en=
tent that he would declare how
vaine

vaine a thyng this lyfe is.
¶ Now how wretched and miſerable the ſame life is on euery behalfe, the auncient poetes ſeemed to perceiue it paſſyng well: the whiche deemed, that a man coude not more truely nor more better name mortall creatures, than ſurname theim veraie myſerable wretches. For the fyrſt age or formoſte parte of mans lyfe (the whiche is reckened the beſt) is ignorant: The middell parte of the life is aſſailed with trouble and care of manyfolde buſineſſes: and yet al this while I ſpeake but of theim that bee moſte luckie and fortunate.
¶ Therfore who is he, whiche of veraie right will not approue the ſaiyng of Silenus: the beſt

is neuer to be borne, the next is moste swiftly to be clene extinct. ¶ Who will not allow the ordinaunce of the Thracians, the which customably vse to receiue theim that be borne in to this worlde, with lamentacion and mournynge: and againe whan they depart hence, they be very glad and demeane great ioye? And he that by him selfe considereth inwardly those thynges, that Hegesias was wont to declare to his hearers, he woulde rather desyre his owne deathe than abhorre it: and wolde far more indifferētly take in worth the death of his freendes. But now your fatherly sorow commeth forth and saieth: He died ere his daie, he died in his child

hode

hode, he died so passyng a good childe, yea and so towardly disposed vnto vertue, that he was worthy to haue lyued many yeres: your fatherly sorowe complaineth, that the course of nature is subuerted, seing that you his father an olde man, shoulde ouer lyue your sonne a young man. But I praie you for the loue of god tell me, what ye call before his daie: as though euery daie of a mans life could not be his laste daie? One before he come into this worlde, and whan vnneth it hath any shape of a creature reasonable, is strangled and dieth, euen vnder the handes of nature, worlyng and formyng of it. An other dyeth in the byrth An other cryng

In the cradell is snatched awaie by death. An other in the flow=eyng youth dieth, whan scarse=ly as yet it hath any taste of the lyfe: Of so many thousandes of people, to howe few is it ge=uen (as Horace nameth it) to steppe vpon the gryce of olde age? Without doubt god hath vnder suche a lawe constituted the soule in the garrison of this littell body, that what so euer moment he wyll commaunde it to depart thence, it must by and by nedes goe. For there is none that can of right thynke hym selfe to be called foorthe before his daie, consideryng that there is no man that hath a day cer=taine to him appoynted: but that onely is his lawfull daie,

whiche

whiche so euer he our soueraine capitaine wolde shoulde be his last daie. If we will worke wisely, we shoulde so abide euery day, as it were our very last. I praie you, what maketh it matter, seyng the life is so short and fugitiue, whether we die betimes, or tary somwhat longer. For it skilleth no more than it dooeth, whan many be brought to execucion, whiche of theim shoulde be fyrst heeded or hanged: It is all one, whiche is the firste, the third, or the eyght. And what other thing els is the lyfe it selfe, but a certaine perpetuall course vnto death? Daming that their chaunce is more commodiouse, the whiche from so laborious an exercise of the

lyke are diſpatched betymes.
But as it is a touch of a brain-
les felow to depart awaie from
the armie and breake the array,
without the Capitaynes com-
mandement: So it is a fooliſhe
poincte and great ingratitude,
whan leaue is quickly geuen of
the capitain, not gladly to take
it: And moſt ſpecially, if he that
hath now lycence to goe, maie
departe his waie home with
laude and praiſe, and to him no
rebuke nor ſhame. Nor it is not
conuenient, that one ſhould ſit
and recken howe many yeares
he hath lyued. The age ſhoulde
be eſteemed accordyng to the no-
ble deedes: And he (as Homere
ſaieth) is not reputed to haue
lyued, that hath poyſtered the

earth

earthe, and made a noumbre: but he the whiche sadde and sobrely passynge foorthe his lyfe, leaueth behynde him an honeste remembrãce to theim that come after.

¶ Doe ye complayne, that god sente you foorthewith suche a chylde, as ye woulde desyre to haue had many yeres to come? What, pardie your sonne died not so soone, he was now come to the age of twentie yeres: at the whiche age (after myne opinion) it is best for to die, for so muche as than lyfe is mooste sweete. Nowe was he to his countrey verie bountifull, now was he to his father verie lowly and gentyll, now was he amonge his felowes a verie me-

rie

ry compaignion, and nowe had he a good and a perfecte mynde to godward. He deceſſed ignorant of vices, and whan he had not taſted but lyttell of the calamitees and miſeries of thys worlde. But what he ſhoulde haue knowen and haue felte if he had lyued longer, it is vncertaine. No doubte wee ſee veraie often tymes, that the latter age dooeth bothe infecte the cleane conuerſacion of yonge age with moze greuous vices, and ſpotteth, and defileth the felicitee of youth with manifolde miſerable grefes. From all theſe euyls and perils, death quickely with drewe him. Nowe maie you ſafe and ſurely reioyce and bee gladde, that you haue had ſo

good

good and so vertuous a sonne, ye or rather haue. But be it, as you doe suppose, that you had him, and that now ye be depri-ued and haue loste him. Whe-ther of verate right oughte you rather to tourmente and vexe your selfe for that ye haue for-gone him: or els reioyce and be glad that ye had suche a sonne? Take you heede that it be not a poincte of unkindnesse, that ye should remembre the request of the gifte to be restored againe, and nothyng to minde the gift. No doubte a childe of a good disposicion is a great gift: but yet he is so geuen, that ye sholde take and haue pleasure with him for a tyme, and not that he should be yours for euer. you

that

that be a perfect wyse man, consider this by your selfe, yea let vs bothe together consider on this wyse.

¶ If a great prince should lend vs a table of an exceedyng greate price, and of an excellent workmanshippe, to passe our tyme with: whether ought we, whan so euer pleaseth him to demand or call for it, with a glad chere, ye and moreouer gentilly thankyng him, to deliuer it agayne, or els with heuie and sorowfull countenance shall we complain to him on this wyse: O cruell prince, of how precious a gefte haste thou spoiled vs? Howe great a pleasure haste thou bereft and taken from vs? Howe soone haste thou taken from vs,

contrary to our opinion this so excellent a thynge? Might not he of verate right to our so vnkynde complaintes answere on this wise? Haue I this rewarde for my gentyll and courteyse deede? Remembre ye nothyng, saue onely that, that ye haue forgone the moste fayre table? Haue ye forgot, that I of myne owne good wyll and freely lent it you? And that ye haue nowe so long while, of my gentilnesse and sufferaunce fedde your eies and delited your mynde. It was of my liberalitee and freedome that I lente it you: and now whan I require it againe, I doe but right: pardie ye haue had by me some aduauntage, ye lost nothyng, sane that thyrough

your

your folie, ye feigned that thing to be your owne, that was but lent you. And so ye esteme it to bee loste, that is restored to the owner againe. But the more precious and delectable that the thyng was that I lent and leat you haue at your pleasure, the more a great deale ye oughte to haue thanked me. For ye ought not to thincke it to bee to soone required again, the which without any iniurie or wrong might haue been kept from you.

¶ If this reason can not bee proued false by no meane of argumentacion: then thinke how much more iustly Nature, with such maner woordes, might reproue bothe our lamentacion and sorowfull complayuynges.

And

And vndoubted by these manes of reasons our sorow ought to bee swaged, yea if it were so, that a man were vtterly extinct by death, and ther remained no thyng of vs after the buriall. ¶ Now if wee at the least geue credence to it, whereof Socrates in Plato, doubted nothyng at all, that is to witte: the veraie manne to be the soule, and this bodie to be nothing els but the pype or littell house of the soule: Or els to saie trouth, it maie be called the burial or prison of the sowle: and whan it escapeth out therof, than at the last it cõmeth to libertie to liue much more welthily than it did before. Wherfore than shoulde we sorowfully blame death, sey-

ynge that he that dieth, dooeth not periſhe, but than he ſemeth rather to bee borne. And wee oughte to reioyce in the ſoule (whiche wee can not with our eies deſerne) as much and none otherwyſe, than we be wonte to reioice and take pleaſure in our frendes that bene abſent. And I doubt whether is more dele= ctable and reioyſynge to vs, whan they bene preſent: or elſ whan they beene abſent: for ſo muche as the corporall liuynge together is wonte to miniſter to vs matter of diſpleaſure, and the muche beyng in company to gether dooeth ſomewhat abate the ioyfulneſſe of frendſhip. If ye deſyre an exaumple of thys thyng, be yot the apoſtles a ſuf= fiçient

Citiente argumente, the whiche than began to take verate fruicion in Chriſte, and truely to loue him, after the corporal preſence was taken from theim?

On the ſame wyſe is the frendſhippe of them that be good, the whiche ſtedfaſtely perſeuere in couplynge and knittynge together of the mindes, and not of the bodies. And there is no violence, no ſpace of tyme, nor no diſtāce of places, that can ſeuer or deuide the couplyng of myndes. So that me thinke it a very childiſhe poinct, to thinke that a frende were cleane loſte and gone, ſo ſoone as he were out of ſight. You maie (as ofte as ye will) haue your ſon preſente, bothe in your thoughte and in

Patiently to take
your woordes: And he (on the other side) remembreth you, & perceiueth the tender affections of your mynde, ye and other whyle in your slepe bothe your soules embrace eche other, and talke together of some secrete thynges. What thyng letteth, that ye may not euen very now imagine to liue with him, with whom sone after ye ar in poinct to lyue? I pray you, how briefe and short is all the whole tyme that we lyue here?

Hitherto haue I vsed the remedies, the which I myght well vse, if I had to doe with a paynime. Now leat vs briefely consyder, what godlynesse and christen faieth ought to require of vs,

First

¶ Firſt and formoſte, if it wer ſo, that death were a thing moſt miſerable: yet it behoueth vs to take it in good woorth, ſeeyng that there is none other remedi. And more ouer, if death ſhoulde clene extinguiſhe man, that nothynge after ſhoulde remayne: yet we ſhould therwith be content, for as muche as it maketh an end of many calamitees and griefes, which we ſuffre in this lyfe. But ſeeyng that death deliuereth the ſoule (being of etherial beginnyng) out of the dongeon of the ponderous and heauy bodie: in a maner wee ought to reioyce and be glad of theim that bee departed hence oute of this wretched worlde: and that they be retourned home againe

Patiently to take
to that welthie libertee, from
whence they came. Now than
consideryng that death (with-
out anie doubte) conueieth the
good deuoute soules out of the
stormes of this troublous lyfe
vnto the port or hauē of life per
durable, and that not so muche
as a heare of a mans head shall
perisshe (for the bodies also at
length shall be called to enioye
the same lyfe euerlastyng.) I
pray you, whether ought we to
mourne and weepe, or els to be
glad and reioyce in him, whome
death in due time taketh out of
this most troublous sea of the
lyfe, and carieth him into that
quiete and sure restyng place of
euerlastyng lyfe? Goe to nowe
a littell while, and laie together
the

the foule enormitees, the paines full labours, and the perils and daungers of this lyfe, if it maie be called a lyfe. And on the other syde, recken and caste what commoditees and pleasures (of that other life) are alreadie prepared for the godlye creatures that bee plucked hence awaie: And than ye shall soone perceiue, that no man can do more vnrighteously than he, the whiche lamentablie bewaileth that high goodnesse, vnto the whiche onely we be both borne and ordeyned, euen as though it were a right great and greuous harme. Ye crie out, because ye bee lefte comfortlesse alone without children, whan ye haue begotte a sonne to inhabite heauen: the

holy remembraunce of whome, as it were of a dyuine thyng, ye may reuerence, the whiche aboue in heauen beynge carefull for you, maye greately further the prosperous successe of your businesse here. For he is nother ignorant of mortall folkes busines, nor hath not forgone with the body the lowly reuerence and tender loue, which he was wonte to beare to you his father. No doubte he lyueth, beleue me he liueth, and per aduenture is present with vs, and heareth and perceiueth this our communicacion, and laugheth and damneth this our lamentacion. And if the grossenes of our bodies letted not, perchance we should heare him blamynge

ys for our weepynge with thoſe maner of woordes. What dooe ye? wyll ye abridge youre daies, and finiſhe your olde age with this vnprofitable, yea I may well saie peuyſhe lamentacion? Wherefore dooe you with ſo vniuſt complaintes accuſe and blame deſtenie, Fortune and death? Haue you enuie at me becauſe I am delyuered from the euylles of that lyke, and am brought to this felicitee that I am in? But bee it, that your fatherly goodneſſe and pure amitee doeth not enuy me. Yet what other thyng meaneth this ſorowfull complainyng?

Thinke you this woorthy to be lamẽted, that I am deduct and brought from thraldome to li-

 bertes

Patiently to take
bertee, from peyne and care to
pleasure and felicitee, frō dark-
nesse vnto light, from perill and
daunger vnto sure saftee, from
death vnto lyfe, from sickenes-
ses and diseases vnto immor-
talitee, from so many euilles to
so high goodnesse, from thyn-
ges taduke and transitorie to
the euerlastynge, from thynges
earthly to celestiall, and finally
from the corrupt and vncleane
company of all people to the fe-
lowshippe of angels? Tell me,
I praie you, for the greate loue
and kyndnesse that ye beare me,
If it laye in your power to re-
leue me againe, would ye releue
me? Than what offence haue
I dooen, to deserue so great ha-
tred of you? If ye woulde not
relieue

relieue me again, than for what purpose serueth all these lamentacions, the whiche, as I haue saied, are not onely vnprofitable, but also vngodly: But ne were it so, that immortalitee had a while agone cleane depriued me of all sorow, I wolde lykewyse with weapyng teares bewayle your sorowfull mournynge, and sore haue rewed vpon thilke grosse & darke cloudinesse of your mynde. But ye say, that you on your part wepe and make lamentacion. For soth therin ye doo not lyke louers: but lyke vnto theim that haue a respecte to theym selfe warde: and that wyll, to others discommoditee, se to their own busines. Now goe to, tell me,

what

what losse is it, that ye susteyne by my death? Is it, because ye can not haue me in your syght? Pardie ye may neuer the lesse, at your owne pleasure remembre me the meane time, yea & so much the more welthily, in how much I am in sure saketee. For looke that ye esteeme me nowe delyuered from all the euylles, what so euer they bee that maie bechaunce a mortall man in his life: yf whiche your longe and robustous life, for a great part, hath experience. And thoughe that I bee not with you, with lowely obeysaunce to dooe you seruice, yet maie I be a sure and an effectuall aduocate for you before the high maiestee of god. And finally, how small a thyng

is it,

is it, that deuideth our conuer-
sacion and familiaritee? Now
loke that you so endeuour your
selfe, that whan ye haue wel and
vertuously passed the course of
your life, that ye may thā at the
houre of death be founde wor-
thy to be conueyed hither.
If that your sonne, I say, shuld
saie these wordes to vs: might
we not well be ashamed thus to
lament and mourne as we doe?
¶ With these maner of resons
I am wont to ease the griefe of
myne owne minde: of the which
I wold that you should be part
taker, not all only that ye haue
any greate neede of those reme-
dies: but I demed it agreable,
that ye shuld be partaker of my
consolacion, of whose sorow, I

was

Patiently to take
was partener. But briefely to
conclude, all that hath beene at
length reasoned: by this maner
mean, ye shal asswage the smar-
tyng sorow of your mynde.
¶ My sonne is dead, ye begot
a mortall creature. I haue lost
a great iewell: ye haue yelded it
again to him that freely gaue it
you. It is a right greuous thing
to be thus destitude: It shold be
the lighter born, that may be re-
dressed by some meane. He hath
left me his father alone comfort
lesse. What doeth it auayle to
weepe and wayle for that that
cannot be remedied? Or why
mourne you for that, the which
chanceth to so many thousan-
des as well as to you? Alas I
can not choose but wepe for the
death

death of my son: yea but he that dieth well, doeth in no wyse perishe. But he died to soone: He that dieth well, dieth not to soone. He died long before his daie was come: there is no man that hath a daie certein appointed vnto him. He deceased in his flouryng youth: It is than best to die whan to lyue it is moste sweete. He died a very ponge man: so is he withdrawen from the mo euyls & troubles of this life. I haue lost the best childe that any man coulde haue: Be glad that ye had suche one. He departed out of this worlde an innocent: No death shoulde be more desired and lesse bewailed. Ye but it is not lefful for me the meane while to haue fruicion

with

Patiently to take
with my son: yes in your mind
you maie: & within short space
you and he together bodie and
sowle shall ioye and take plea-
sure. If ye knowe any better re-
medies than these of gentilnesse
let me heare them: if ye do not,
than vse these with me. And
thus fare ye well, whiche your
sonne also would ye should.

Imprinted at London in flete-
streete in the house late Thomas
Berthelettes. Cum
priuiligio.